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How to free hijacked jet without causing death was Israel's problem

Captain Levy, the pilot of the hijacked jet, tells Israeli officials of the demands of the [illegible]rorists.

By AMOS BEN-VERED
Middle East Bureau Chief

JERUSALEM (JTA) –

Two main considerations engaged Israel's cabinet and army in their deliberations when they realized that a hijacked plane was stationed on Israel's home ground, and they were contradictory. Israel places a very high value on human life. Stories of how Israelis risked being killed extricating wounded soldiers from the firing line – and many of them were indeed killed – are kept alive by soldiers and civilians.

The question was, therefore, how to find a way both to free the airliner and do so without causing death. It seemed an impossible task. However, the ministers at Lydda Airport and later the entire cabinet hit on the solution that dragging out negotiations might tire the hijackers to a point where they might let their guard down, enabling the Army to overpower them.

Thus offers and counter-offers were traded. Eventually, more than 20 hours after the hijacking, during which the hijackers got no sleep, their request for technicians was ostensibly complied with and the army was able to get men into the plane. The resistance of the tired terrorists was short and futile.

The question is being asked in Jerusalem if any lessons can be learned from this happy ending. It appears that one lesson is what some passengers later told reporters: the terrorists were even more frightened and nervous than the passengers themselves. Another lesson is that even hijackers do not willingly commit suicide if some hope is held out to them that they may achieve part of their objectives, chances are they will accept.

Lastly, when the whole government machinery of a nation is faced with threats by a single man or a small group, the government will usually be able to outthink the individual or group, however ferocious the threats.

In this respect – and possibly in this only – Israel's example may lead other nations to rethink their methods and their reactions when faced with the demands of hijackers.

Israeli sources disclosed that the government intended to press all airlines flying to Israel to tighten their security measures. The Sabena jet was hijacked after taking off from Vienna on the last leg of a Brussels-Tel Aviv flight. It carried no security guard and the terrorists eluded airport security checks.

The fact that the terrorists were able to carry a reported 12 kilos of explosives, hand grenades and revolvers aboard the plane without detection shows that the security measures of certain airlines and certain airports are grossly inadequate, the sources said. Passengers arriving on a Sabena flight from Brussels and Frankfurt May 10 reported that security checks in both those cities were tight but were lax at Vienna, where the plane stopped over.

A TWA jumbo jet that took off from Lydda Airport May 11 was turned back after an anonymous telephone caller claimed a bomb was planted aboard. El Al and BOAC jets at the airport were inspected as a precautionary measure but nothing was found.

It was learned that 25-year-old Rima Eisa, the only terrorist unhurt in the gunfight, was co-operating with Israeli authorities.

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The Canadian Jewish news

Friday, May 19th, 1972 | 6 Sivan 5732 | 15¢

Relations even closer

Meir visit to Rumania: friends who still differ on Middle East

JERUSALEM (JTA) –

Premier Golda Meir returned from her three-day visit to Rumania amid indications that the friendly relations between Israel and Rumania will become ever closer in the future although the two countries are far apart in their assessment of Middle East peace prospects. Landing at Lydda Airport she was greeted by President Zalman Shazar and members of her cabinet and the diplomatic corps.

Mrs. Meir expressed thanks for the warm reception she received in Bucharest but scotched speculation that Rumania might assume a mediating role between Israel and the Arab states. "Not now and not in the future," Mrs. Meir said at an airport news conference when asked about such prospects. Rumania, she said, is in no position to be regarded as a mediator. She refused to reply to questions about Rumanian President Nicolae Ceausescu's recent talks with President Anwar Sadat of Egypt, saying that only the parties to those talks could answer.

She avoided saying whether her visit, the first by an Israeli Premier to a Communist bloc nation, would contribute to improved relations between Israel and other nations of the East European bloc. Rumania has consistently maintained good relations with Israel which has nothing to do with her belonging to one bloc or another, Mrs. Meir said, adding that she had "a good, friendly and pleasant visit."

Most Israeli journalists who accompanied Mrs. Meir on her trip said both sides seem to have reiterated their known positions, though in more detail and in an atmosphere described by the eyewitnesses as more than friendly and unusual even in Bucharest where visits by foreign statesmen are common. One member of Mrs. Meir's entourage said that a reception such as Mrs. Meir received in Rumania "has never been given to an Israeli Premier in a Western country."

Mrs. Meir spoke warmly at the airport of her meetings with Rumanian Jews and especially her visit on a Friday night to the synagogue in Bucharest where Chief Rabbi Moses Rosen interrupted normal proceedings to greet her at the door. He carried a Torah scroll to her and allowed her to sit near the altar where, according to Orthodox Jewish practice, only men are permitted. Mrs. Meir said "It was most impressive to listen to the wonderful choir of boys and girls who sang 'Jerusalem the Golden.'"

Prime Minister Mrs. Golda Meir arrives at Lyddia Airport after her state visit to Rumania. This was the first East European country visited by an Israeli head of government. She was welcomed home after her four-day absence by President Shazar, shown with her. The Prime Minister's visit was hailed as a diplomatic triumph for Israel.

Max (Marmy) Gelberg proudly displays to wife Bess his list of signed sponsors and special shoes he'll be wearing in the UJA–ISF walkathon. He's hoping to raise $1,000.

UJA walkathon fever hits people of all ages

By ESTHER MEHR

TORONTO –

Demand for sponsor sheets for the third annual 22-mile UJA-ISF walkathon on May 28 has exceeded the supply since the first day of distribution, resulting in a fourth printing to date. A total of 38,000 sheets have now been distributed. There is room for 15 names on each sheet.

Age is absolutely no barrier for walkers, judging from the variety of participants this year. One of the first requests for a sponsor sheet came from 75 year old Sarah Wolpert of Willowdale.

Stephanie Don, a 17 month old toddler, is being sponsored at the rate of 10¢ per foot!

The family of Bernard Persiko, UJA Special Events co-chairman, will be represented by four generations of walkers including his 80 year old mother.

Toronto stockbroker Max (Marmy) Gelberg is determined to raise as close to $1,000 as he can for the campaign. "I love to walk," he said, "and I might just as well make money for something so worthwhile."

Mr. Gelberg has taken quite a ribbing from his friends and associates at Maple Downs Golf Club that he won't make the 22 miles. "I told them to put their money on the line and so far I have about 35 sponsors. I'm accepting a minimum of $1 per mile and hope to reach a total of $100 a mile," he said.

Don Bassin Sports Ltd. on Eglinton Avenue, is sponsoring any walker who buys a pair of Adidas shoes between now and May 28, at 5¢ per mile. "If the purchaser doesn't have a sponsor sheet with him when he buys the shoes, I suggest he hang on to his bill and bring it to us after the walk," Don Bassin said.

This year's walkathon will be the most representative of every age group and segment of Toronto's Jewish community than any previous one it's predicted.

CHIN radio station will provide on the spot coverage the day of the walk, for its Jewish Hour.

Ottawa group to visit Israel

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO –

A delegation from the federal departments of industry and transport will be going to Israel shortly for negotiations on the sale and installation of equipment to improve Israel's air, road and rail transportation.

Israel is considering many improvements in her rail travel and Canadian consultants are conducting a study, The CJN learned. Negotiations regarding the purchase of rail cars are in the preliminary stage of negotiations.

These are signs of the continuing expansion of Canada-Israel trade which was marked last week by the visit of the first Israeli trade mission to this country in more than 10 years.

The 28-member mission, led by A. Y. Neaman, president of the Industrial Development Bank of Israel, visited Montreal, Toronto and Ottawa. The members had personal itineraries to meet individuals in their own fields of interest.

An Israeli official told The CJN there was "a climate of real willingness to advance trade" during the visit.

The mission pressed government officials to participate in the annual Tel Aviv International Trade Fair.

Leaders of the Israeli group also sought to encourage Canadian industrialists to attend the Jerusalem Economic Conference next year.

In Ottawa last Wednesday, mission members met officials from the trade department and the Export Development Corporation. They were guests of a luncheon chaired by Abe Palmer, chairman of the Ottawa branch of the Canada-Israel Committee. Trade Minister Jean-Luc Pepin attended a reception given by Israel Ambassador Theodor Meron.

(Cont'd on Page 2)

Economy overheated

Inflation alarm sounded

JERUSALEM (JCNS) –

The government has raised the alarm and warned that inflation must be curbed.

Wide ranging proposals have been presented to the government and the Knesset finance committee by Moshe Zanbar, governor of the Bank of Israel. Zanbar has pointed out the alarming rise in the amount of money in circulation during the past eight months and has urged the government to make loans more expensive, prevent excessive wage increases, discourage speculation and postpone Government development projects.

Zanbar's recommendations have already been considered by the cabinet. The proposals on foreign residents buying property in Israel include a ban on converting their money back into dollars.

All short-term loans from abroad should pay higher interest in order to stem the inflow of speculative capital which is inflationary. Only long-term credits on easy terms should be accepted. The economy was over heated "the pace should be reduced from over employment to full employment," Zanbar said.

Wage agreement with the Histadrut should be observed or else taxes should be increased.

Zanbar thinks that because of the over-abundance of money in circulation, inflation in 1972 could be worse than in 1971, when prices rose by 13 per cent.

Hijackings outlawed

JERUSALEM (JTA) –

Israel became one of the first countries to ratify the Montreal convention against aerial hijacking. The cabinet approved the convention at its regular weekly meeting here yesterday. It was drafted by the International Civil Aviation Organization (ICA) meeting in Montreal in Sept. 1970.

So far, 61 nations have subscribed to the convention. It will become valid under international law as soon as it is ratified by 10 nations. An amendment to the aviation laws enacted by the Knesset last year covers all the provisions contained in the convention.

Spain, Italy, France praised for helping Egyptian Jews

PARIS (JCNS) –

Tribute to France, Italy and Spain in issuing passports so that many hundreds of Jews could leave Egypt after the 1967 Six-Day War, was voiced here by Rabbi Haim Douek, the former Chief Rabbi of Egypt, in an exclusive interview with the JCNS.

Rabbi Douek, looking much older than his reputed 61 years, quietly left Cairo in March to end his responsibilities of looking after the interests of his community during the difficult years of the Arab-Israeli conflict since 1948.

Before Israel's independence in 1948, Rabbi Douek ministered to the religious needs of a community of some 63,000. His wife died shortly before his departure from Cairo and this seems to be affecting him deeply.

A son interpreting, Rabbi Douek told Elie Maissi, JCNS Paris correspondent, that except for some excited youths, the Egyptian people were never aggressive towards the Jews in the days after the Six-Day War. By and large, he added, the highest Egyptian authorities were "correct" even in applying their anti-Jewish policies.

"The official reason given for arresting the Jews," Rabbi Douek said, "was that it was done to protect them." Some were released so that they could celebrate Passover (in 1968) and so that they could eat Kosher food during the festival.

"It was then that we learned with horror of the way they had been treated in prison," Rabbi Douek declared. "They lived in terrible conditions, being beaten up and tortured, and some of the cruelties inflicted were indescribable."

CP luxury hotel in planning stage for Tel Aviv site

TORONTO –

Canadian Pacific Hotels is investigating the possibility of building a luxury, 500-room hotel in the Tel Aviv area. The proposed hotel would be CP's first hotel venture outside Canada.

D. W. Curtis, president of CP Hotels, told The CJN in an interview this week that the hotel would be the most luxurious in Tel Aviv – "more luxurious than the Hilton."

CP is interested in a piece of land in Manshiya – a district between Tel Aviv and Jaffa. The company has written the mayor of Tel Aviv regarding the site.

The proposal for the hotel will go before the next CP board meeting in June, Curtis said.

There's still the need of marketing and cost studies, he continued. And CP has to know the groups which would develop the project with us, he added.

"We are primarily in operations," he explained.

A group of CP Hotel officials went to Israel about six months ago to investigate the feasibility of a hotel there.

In Canada, CP has 11 hotels, three motor inns and a hotel under construction in Halifax. It also operates the Skylon Towers in Niagara Falls.

Organizations and People

Social Notes

Mr. and Mrs. Joshua Mann of Tel Aviv, Israel, are happy to announce the engagement of their only daughter, Annette Nechama to Leslie, son of Rabbi and Mrs. William Rosenthal.

Mr. and Mrs. Oscar Plotnick are happy to announce the forthcoming marriage of their daughter Myra to Leslie, son of Mr. and Mrs. Henry Katz of Winnipeg, Manitoba. The wedding to take place in June, 1972.

Mr. and Mrs. Irving Reiss are pleased to announce the engagement of their daughter Ruth Beverly to Jay (Mendy), son of Mr. and Mrs. Reuben Balofsky.

Among persons at the head table at the Canada-Israel Chamber of Commerce luncheon in Toronto were (left to right) A.Y. Neaman, Chairman of the Israel-Canada Chamber of Commerce in Israel; John White, Ontario Industry Minister; Ray D. Wolfe, President Canada-Israel Chamber of Commerce and Stephen Barber, Executive Director of the Chamber. Neaman headed the Israeli delegation in Canada.

Christian theologian says Holocaust was major event in history of church

By JUDY PLATT

TORONTO –

"I think maybe the thing to do is go to Israel and plant avocado trees for a few generations."

It wasn't a Jewish Zionist speaking, but a prominent Protestant theologian who feels "we need less talk and more credible action" when it comes to Christians and their relationship with Jews. His name was Franklin H. Littell, Professor of Religion at Temple University (Philadelphia), speaking with unusual candor at the evening session of Beth Tzedec's 17th annual Institute of Religion last week.

"The role of the Jewish people in history is to represent a litmus test of how a society will be towards justice, righteousness, mercy and peace," stated Prof. Littell at the Christian-Jewish dialogue.

Littell looks at the Holocaust as "the major event in Christian history in recent centuries. It is an event out of which the Jewish people has emerged with a political, cultural, and religious renaissance – but after which the Christian Church has yet to come clean."

The question of "the credibility of Christianity" relates to the existence of Israel as well as the Holocaust, according to Littell. "Israel of course is real people and real issues. It's earthy . . . not a spiritual abstraction. It is no longer possible for us in the Church to talk the old line that Jews are going to disappear and the new Christian Israel is going to supersede them. Israel is proof positive that we've been telling lies for years about the nature of history.

"The real test for Christianity," says Littell, "is whether the truly miraculous events of recent Jewish history have simply passed us by. The question is can the Christian Church get back into the stream of history?"

He believes that one of the most important answers is "to recover the essential Jewishness of Christianity, to reaffirm our Jewish heritage, and – if our brethren will let us – participate in the building up of the Land."

Distinguished Jewish historian Salo W. Baron was also on the program, attended by about 600 people.

Prof Baron referred to the special relationship of Jews to Israel as one in which "we are simultaneously the child and the mother of Israel. Israel is a unique example of modern country-building in which the colonies founded a mother-country," he said.

Mission

(Cont'd from Page 1)

In an interview, Dr. Neaman told The CJN Pepin's visit to Israel earlier this year was the turning point in Canada-Israel trade relations, but businessmen have to follow it up. (Canada last week gave official approval to $100 million credit to Israel for purchase of Canadian capital goods.)

Israel is seeking from Canada all types of industrial and electrical equipment, and prefabricated housing, he said, calling for aggressive salesmanship in these areas. Jerusalem is trying to increase its exports to Canada of oranges, diamonds, and processed food.

In Toronto last Thursday, there was a luncheon given by the Canada-Israel Chamber of Commerce and a dinner tendered by the Ontario government in honor of the visiting delegation.

During the luncheon at Sutton Place, Ontario Industry Minister John White said "there was room for a great deal of improvement in Canada-Israel trade."

Meanwhile in Montreal, Zim Container Xervice announced that it has named a vessel Zim Montreal "as a tribute to Canada and its business potential."

Zim recently announced a new service linking the eastern part of Canada and the Far East.

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	7:00 - 8:00 p.m.	Metro Cable	Ch. 10
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MAY 15 – 20

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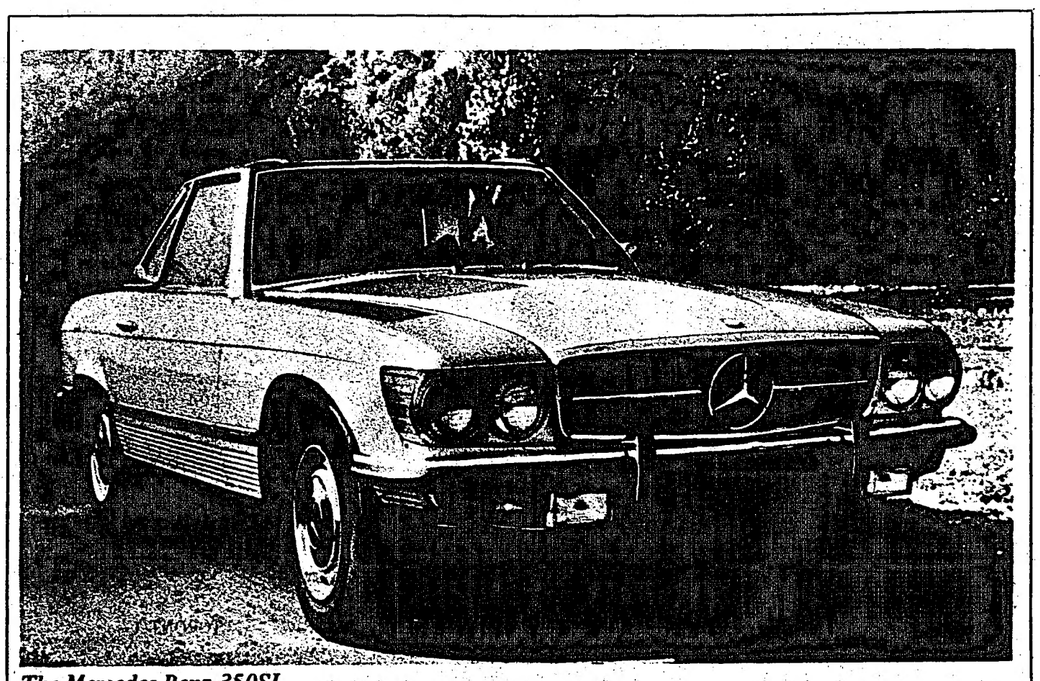

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The Study Committee On Jewish Education Of The United Jewish Welfare Fund

Invites written and oral submissions from members of the Toronto Jewish community on all facets of Jewish education.

Views expressed will be given careful consideration by the Committee in preparing its report and recommendations on the status and needs of Jewish education in Toronto and in blue-printing courses of action for the consideration of the United Jewish Welfare Fund.

If you have ideas to present, feelings to express, evaluations to offer, projects to propose, the members of the Committee will be prepared to listen, and consider your views. Members of the community will have an opportunity to express views on all areas of the Jewish day and evening schools, (elementary and high school departments) in all matters, such as: curriculum, instruction, program, finances, etc.

Individuals (lay and professionals), organizations, synagogues, and schools interested in presenting briefs to the Study Committee in writing, should direct their submissions to:

Mr. J. Glickman,
Study Director,
Study Committee on Jewish Education,
22 Glen Park Avenue,
Toronto 19, Ontario.

If you are interested in making an oral submission, please write to the above indicating your interest, and you will be contacted regarding an appointment for your appearance before the Committee. If you prefer, you may phone, 781-5091, or 781-4688.

Hearings will commence in June.

J. Sydney Midanik, Q.C.,
Chairman,
Study Committee on
Jewish Education.

what's new...

by Miriam Herman

Premier Robert Bourassa

B'NAI B'RITH CONVENTION

B'nai B'rith District #22 opens its 9th annual convention on May 21-24 at Montreal's Queen Elizabeth Hotel with a gala dinner and dance at which Quebec Premier Robert Bourassa is to give the keynote address. Other speakers of note on the convention agenda are: Theodor Meron, Israeli ambassador to Canada; David Blumberg, president of the World Order of BB; Dr. William A. Wexler, chairman of the International Council; Dr. William Korey, director of BB United Nations Bureau; and Mrs. Nathan Holstein, national president, B.B. Women.

THE DIASPORA TODAY

Zionists in Action invites you to hear Col. Jacob Monbaz, Israeli consul general, speak about **Israel and the New Diaspora** a re-evaluation of the Diaspora since Israel's establishment, and especially in the light of the Six Day War. The meeting takes place on Wednesday, May 24, at 8:30 p.m. at the Labor Zionist Centre, Viewmount Ave.

YESHIVA GRADUATION

Awards for excellent achievement in both Hebrew and English studies will be presented to 10 students at the graduation exercises of Ner Israel Yeshiva College of Toronto on Sunday, May 21. Rabbi Aryeh Lebovic will preside at the ceremony. Judah Goldwasser is to be valedictorian and Rosh Hayeshiva Harav Naphtali Friedler will deliver the charge to the graduates. The community is invited to attend.

SEFER OSTROVTZE

To landsleit of Ostrovtze and its neighboring towns - there will be a breakfast get-together at the Farband Centre on Viewmount Ave. on Sunday, May 21, at 10 a.m. The program will include the distribution of the **Sefer Ostrovtze**, a history of the 1,000 years of creative Jewish life in Poland.

JEWISH STUDENT RESIDENCE

Plans are in the air for a Jewish students' residence - that is if there are enough students interested in Jewish communal living! The Hillel Foundation hopes to have a co-operative residence on Markham St. near College (about 15 minutes walk from the University of Toronto campus) in operation by next fall. Information may be obtained at Hillel House.

ART AND STRATFORD

An added attraction for Stratford visitors - Gallery Pascal which specializes in original Canadian prints (etchings, silk screen prints, lithographs, woodcuts) is opening a gallery there on Tuesday, May 23. Changing group exhibitions will be on display throughout the summer. One-man shows are planned for the fall and spring.

FOLK-ROCK JEWISH STYLE

Check your cable television schedules for the **Shalom** program, produced by the Zionist Organization of Canada. And beginning Wednesday, May 24, it is presenting a new look (and sound) in worship music - the Holy Blossom Temple Folk-Rock Choir under the direction of Cantor Sheldon Merel.

SHOLOM DANCE

Sunday, May 21, is the date of the Sholom Social Club dance at Beth Sholom Synagogue. Dancing begins at 8 p.m.

MOTHER-IN-ISRAEL LUNCHEON

Montreal's Mizrachi-Hapoel Hamazrachi Women's Organization is holding its annual Mother-In-Israel luncheon on Tuesday, May 23, at the Sonesta Hotel.

Dr. Judah J. Shapiro

LABOR ZIONIST CONFERENCE

The 55th conference of the Labor Zionist Alliance, Toronto, (formerly Farband) is taking place on Friday evening, Saturday evening and Sunday, May 26, 27 and 28, at their centre on Viewmount Ave. Special guest speaker Dr. Judah J. Shapiro, the alliance's newly elected national president, will address the Friday evening Oneg Shabbat and the Saturday evening Melaveh Malka sessions.

...about people

In his new role as chancellor of his alma mater, University of Western Ontario, former Ontario Premier **John Robarts** will be conferring honorary degrees on Canadian Supreme Court Justice **Bora Laskin** and psychologist **Reva Gerstein**. Dr. Gerstein receives her degree and gives the convocation address on May 31. For Mr. Justice Laskin, also the convocation speaker, the date is June 2.

* * * * * *

Montreal lawyer **Jean Drapeau** has a new book dedicated to him - a volume of the Encyclopaedia Judaica (published in English in Israel) on the history of his city's Jewish community. Presentation was made at the city hall by **Major General Chaim Herzog** during his speaking visit to Montreal. Also on hand at the ceremony was **Saul Hayes**, executive vice-president of the Canadian Jewish Congress.

* * * * * *

This is **Dr. Louis Harnick's** year to be a president! He was elected the first Jewish president of the Ontario Medical Association last week, has just completed his term as president of the Canadian Association of Radiologists and steps out next month as president of the Primose Club. With all that presidential responsibility he still has time to attend to his duties as chief of radiology at Western Hospital, lecture at the University of Toronto and serve as a consultant to other hospitals in the city - and there is even the occasional round of golf!

* * * * * *

Marla Sher, newly elected president of the Chomedy Region of Women's Federation, Allied Jewish Community Services, comes to the position with a background of community service. In addition to chairmanships within the AJCS, she has served with the Combined Jewish Appeal, the Baron de Hirsch Institute and B'nai B'rith.

Rabbi Jacob Vainstain

Rabbi Jacob Vainstain of Jerusalem is much in demand during his visit to Toronto this weekend. He preaches at the Shaarei Shomayim Synagogue Shavuoth services and is speaking at a reception tendered by the Mizrachi Hapoel Hamizrachi on Saturday evening at 10 p.m. at their centre on Wilson Ave. Dr. Vainstain is president of the Ramoth Shapiro Youth Academy at Beth Meir outside of Jerusalem.

* * * * * *

Fully recovered after a bout with pneumonia, and very pleased with the success of his weekly radio program, **Rabbi Abraham Feinberg** will be coming up from Berkeley, Calif., on May 26 for a two-week stay in Toronto.

* * * * * *

Word from New York is that, as of Aug. 1, **Albert Lipton** is to be national director of development for the American Association for Jewish Education. Mr. Lipton, who has been Toronto manager of Canada-Israel Securities since 1966, will be in charge of fund raising for the association which is the central agency for Jewish education in the U.S. and parts of Canada. Toronto's Bureau of Jewish Education is one of its constituents.

2,000 paraders salute Israel

By GARY LAFORET

Successfully calling the weather's bluff, 2,000 paraders march down Bathurst St. during Sunday's Salute to Israel Parade. The event was in celebration of Israel's 24th anniversary. (CJN photo by Brian Willer)

TORONTO - Fourteen - year - old Arthur Rabinowitz has only two criticisms of Sunday's Salute to Israel parade: It didn't last long enough and there could have been more participants.

"There wasn't a good enough turnout and I don't think it should end so quickly. Everybody's just going home," said Arthur, still clutching the towering Union Jack he had just carried for Bnei Akiva in the hour-long march.

Globe and Mail sports reporter David Grossman, 20, who was one of the organizers, said they'd anticipated 500 more than the 2,000 marchers who turned out but that "the weather was a problem." It had rained earlier in the morning and a downpour seemed imminent as the paraders assembled.

But as they sang, danced and laughed their way along the 1-1/2 mile route on Bathurst St. from Associated Hebrew Schools of Toronto to the Miracle Food Mart, very few - if any - of the marchers seemed worried by the possibility of rain.

Several dozen groups in all, representing everything from B'nai Torah Congregation's Cub Scouts and Brownies to veterans of the War of Independence, took part in the third annual parade celebrating Israel's 24th anniversary.

Organized by Chaim Cohen, principal of Beth David, and sponsored by the Federated Zionist Organization of Canada, the parade's dominant theme was peace in the Middle East.

Camp Gesher's float showed two walls with the quotation "Peace will be within they walls," serving as caption. A placard carried by a little girl read: "No more hijacking - Give us peace!"

One group - borrowing a page from Pollution Probe's book - waved a white banner reading: "Aliyah - Do it".

While most cars in the procession carried recorded sound units, or pulled floats, Rabbi Ben Hollander of Beth Tzedec Synagogue used his tiny, tired-looking Fiat 600 as a moving placard.

Painted on it from trunk to hood were such slogans as: "Happy birthday No. 24" and "This car went through the Six Day War".

Among those reviewing the event were Emil Fackenheim, U of T professor; David Lewis, NDP leader; Phil Givens, Lib. MPP; Col. Jacob Monbaz, Israel consul-general in Toronto and Nathan Silver.

3,000 at assembly

TORONTO - "If more states had been willing to stand up and do what Israel has done, skyjacking would have stopped a long time ago," declared Dr. Theodor Meron, Israeli ambassador to Canada, at a celebration commemorating Israel's 24th anniversary at Baycrest Arena last Sunday night.

Dr. Meron also reminded the 3,000 people assembled there that Israel has only one ally "and that's you, the Jewish people."

The evening's program included a solo concert performance by Nechemiah Goldfield, a recently arrived emigre from the Soviet Union and a speech in Yiddish by J. B. Salsberg, **CJN** columnist and chairman of the Canadian Jewish Congress committee on Yiddish.

Barbara Gryfe, Tibor and Gabrielle Kelen and the Nirkoda dancers provided the evening's entertainment.

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When a B'nai B'rith lodge sponsors a public affair, a new element enters the picture. A B'nai B'rith affair in the public mind is ineluctably a Jewish affair. Consequently, Jewish observances should be strictly carried out whenever and wherever possible both as the payment of respect to a high ideal and from consideration for the feeling of those to whom such observances are sacred. If food is served it should be kosher. The eating of kosher foods cannot compromise the conscience of even those who may not adhere to kashruth.

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The 'Jesus Movement.'

We must find answers to problems confronting our troubled youth

Recently, we have become aware of a growing "Jesus movement" among our high school and college youth. We have heard of young people not only being approached, but in some cases accepting conversion to Christianity. While the numbers involved are extremely small, the effect is dramatic and is provoking serious thought and self-examination.

Jewish youth has always been troublesome. If some are not participating in the anti-Zionist New Left, resurrecting Trotsky or waving little red books filled with the sayings of Chairman Mao, they are in the vanguard of those experimenting with drugs, Yoga, vegetarianism, spiritualism or Scientology. In most cases, after a period of testing there is a return to the Jewish community and a recognition of the realities of Jewish existence.

There are many who refuse to dismiss the Jesus movement as a faddish form of goldfish swallowing, basically insignificant and bound to disappear with the next campus craze. These see dire implications in the movement for Jewish life and are intent on searching out the causes.

Typically, the failure of Jewish education is the first reason offered. Mark Hurvitz, editor of Davka, a Jewish student publication at UCLA which devoted its last issue to the subject, writes:

"Many of these students have weak Jewish self images, the result, in part, of a recognized lack in the Jewish educational system, and some may be easily swayed by the facile arguments and scriptural quotations of those who accost them. . . . The majority of Jewish youth have had no experience on the metaphysical turf with its terms and tactics and the arguments of the Jesus freaks are often accepted because of the self assurance of the challengers and the simplicity of the solution offered."

While there can be no question that in some cases, the absence of Jewish education has left some of our young people vulnerable to the blandishments of missionaries armed with rock bands, coffee houses and long haired preachers (religious ripoffs from the contemporary youth scene) there are other instances of youngsters with the best Jewish education the community could offer, choosing to change their religion.

Motivations vary. One young man was seeking submission to a quality of authority which can only be partially fulfilled in Judaism. For others it was a form of adolescent "acting out" in which getting high on Jesus followed a period of getting high on drugs. Many of the Jesus freaks, sadly enough, suffer from a poor image of themselves as people, as well as a weak self-image as Jews. For still others it is a form of rebellion against family or a means of punishing parents with the most devastating weapon available to the Jewish child.

There will undoubtedly be a clamor for additional funds, devoted to Jewish education to rescue our youth. No one can say that it should not be spent. But, at the same time we should be looking critically at a number of other factors in Jewish life.

We should be asking ourselves if our religious services are meaningful enough, if Jewish life is warm and intimate enough. We should be asking ourselves whether we are pricing some families out of synagogue membership and whether we have ignored the poor in our race to recruit the wealthy. Our actions and our deeds are also a means of Jewish education.

Innocent people in deadly peril, but Red Cross ignores the fact

The International Red Cross is an admirable institution devoted to humanitarian work in war and in peace, but its Geneva office must have suffered brain paralysis when it issued an extraordinary statement following the freeing of a hijacked Belgian airliner at Tel Aviv. Extraordinary and asinine.

According to the Red Cross statement, the Israelis "duped" the Red Cross representatives on the spot by sending in commandos dressed as mechanics who won a brief, bloody gun battle with the Arab hijackers and freed the more than 100 passengers and crew.

What takes the prize for sheer nonsense was the quote that "we cannot permit anyone to attempt to use Red Cross humanitarian actions for military and political objectives."

More than 100 passengers, Jews and non-Jews, were in imminent danger of being blown to pieces by the hijackers who had said they would destroy the plane and its human cargo if Israel refused to release imprisoned Palestinian terrorists. Military and political objectives?

Yielding to blackmail only leads to more blackmail, and Israel rightly refused to bargain with the hijackers. Instead, the army stalled for time, succeeded in damaging the plane's hydraulic system, and then sent in commandos to free the aircraft.

For the International Red Cross to charge that it was duped, simply because it urged the hijackers to allow repairs to be made to the plane, has a strange sound. It ignores the fact that the lives of innocent people were in deadly peril, that hijacking is a monstrous crime and that Israel had every right to adopt whatever means it saw fit to thwart the criminals.

The Red Cross reaction was on a par with that of the Palestinian Black Semptember organization which accused the international body of being "parties to a crime." The terrorist group claimed the hijackers as members.

No sane person would believe for a moment that the International Red Cross would align itself with a criminal act. But even if it had agreed to the Israeli plan to free the plane, how in the world could this be construed as a crime?

It would have been sufficient for the Geneva Red Cross officials simply to disavow knowledge of the Israeli plan to free the plane without issuing a harebrained statement about being "duped" by a bold plan that paid off in preventing a major tragedy.

Three factors seen causing anti-Semitism in Europe

By OWEN S. RACHLEFF

A European journalist, close to the Anti-Defamation League of B'nai B'rith, took some time off recently to peruse the European scene and ask himself the question: Anti-Semitism – where does the real danger lie? His report, augmented by a few recent incidents, proved trenchant and meaningful.

When you look through the Jewish press in Western Europe, he says you can always see that somewhere, at some time, an anti-Semitic incident has taken place. One week it may be in Genoa, Italy, another week in a remote German town, the following week in Holland, and so forth. Sometimes these incidents are trivial; sometimes really ugly. In Germany, anti-Semites may overturn Jewish gravestones. In France, one can read "Jews Get Out" scribbled on walls.

One may underestimate all this and say: "Well, after all, when you consider all the countries in the world, in any given year, you are bound to meet up with incidents of this sort, and one must be careful of attacking a termite with a cannon. But, at the same time, it is also possible to ignore termites too long, so that they are free to eat away at the very foundation of your house.

There are really three main courses that European anti-Semitism is taking at the present time:

A sort of fascist nostalgia of the "glorious past;" Nazis, trying to justify themselves and reconstruct their dream, are forming associations and meeting in rallies in Germany, Belgium and England; extreme right-wing activities, especially in Italy and France, where the theme is "defense of Christian and Western values" and extreme left-wing activities of the youth, including many Jews for whom there is no Jewish problem, but who regard their parents as part of the "capitalistic world." Israel also falls into their generalizations as a "colonial outpost of the United States."

Israel's president, Zalman Shazar, arriving at a spring party given by Deputy Prime Minister Yigal Allon, (left) at his kibbutz Ginosar for the Arab and Druse residents of Gallilea. Photo: Newsphot.

Foreign correspondents concentrate in Israel

By NECHEMIA MEYERS
CJN Israel Correspondent

TEL AVIV –

When I worked in the Israel Government Press Office, before the Six-Day War, I was well acquainted with every foreign correspondent. This was not difficult; there were only a few dozen of them altogether.

Today, this is an almost impossible feat. At last count, there were some 150 foreign correspondents stationed here on a long-term basis, with hundreds more turning up every time there is a smell of crisis in the air.

The change has been most dramatic with the news agencies. Associated Press, for example, had just one man in Israel in the old days. And this gentleman, an elderly German-Jew, was not only responsible for reporting the news, but also for selling the services of AP to the local press (and collecting the money owed to his agency).

Now the Associated Press has a nine-man bureau headed by a top-ranking American newsman.

The United Press, the German DPA, Agence France-Presse and all the others (with the exception of Tass, which left the country together with the Russian Ambassador five years ago) have followed suit, albeit on a less massive scale. Not only do they have more men, but also superior facilities. Reuters is a case in point: it now has an exclusive, 24-hour-a-day telephone link with London, which costs the British firm almost $5,000 a month to maintain.

Important national newspapers, most of which formerly depended on the agencies or on stringers for news about Israel, now have full-time staffers in Tel Aviv or Jerusalem. The Los Angeles Times, The New York Times and The London Times, as well as major journals in Paris, Rome and Berlin, are all represented. Radio and TV networks also have permanent crews here.

Indeed, Israel is now a permanent feature on everyone's front page. According to a network official who recently visited the country, U.S. news media often receive as much or more copy and film from Tel Aviv as from Saigon.

This doesn't ensure that every story with a Tel Aviv dateline is actually from Tel Aviv, as I recently learned myself. Some weeks ago I tried to trace down the source of a fanciful report in a popular London daily about intensive military research supposedly going on at a famous Israeli institution of higher learning. After checking with the local British correspondents, and with the Government Press Office, I established the fact that the gentleman who wrote it had never even been in Tel Aviv. One of his former London buddies suggested, with a smile, that he had probably picked the story up in a Fleet Street pub.

ask the rabbi

Why separation of men, women in synagogues and holy places

1. What is the halachic source for the separation of men and women in a synagogue or holy place (e.g. the Western Wall in Jerusalem)?

RESPONSE:

The Israeli scholar, Samuel Safrai, in a lecture delivered to the Institute for Jewish Studies in the United Kingdom pointed out that all the archaeological and other historical evidence goes to show that there was no separate compartment for women in ancient synagogues. Nor is there any reference to such a separate compartment in either the Talmud or the Codes.

There is no doubt that in medieval times men and women did not sit together in the synagogue, but that is because in those days there was no mingling of the sexes at all in any public gathering. Thus there is no special synagogue law concerning the need for separation, but a general principle that men and women are not to sit together.

For this reason Reform and Conservative congregations have introduced mixed seating in the synagogue since, they argue, nowadays, men and women do sit together in other gatherings. But since it is certainly untraditional for men and women to sit together in the synagogue, the Orthodox position is that this is strictly forbidden and in this sense it can be said that there is halachic warrant for the separation.

The Talmudic source that is quoted by all the Orthodox authorities is the passage in tractate Sukka (51b-52a) in which it is said that before the festivities in the Temple during the festival of Tabernacles a barrier was erected between the men and the women because of the yetzer ha-ra ("the evil inclination"), i.e., in order to avoid sexual temptation.

PC's Paul Kates

Nice guy plans to finish first

By SOL I LITTMAN

Paul Kates has a serious sense of humor. He is given to opening telephone conversations with "Hello, this is your favorite ward heeler," or jokingly suggesting that he was chosen to serve as federal campaign manager for the Progressive Conservative Party in 1972 because "just in case we lose, well, Jews have known sorrow."

Kates is keenly aware that he is the first Jew to hold this position and he doesn't intend to lose. Nevertheless, he is aware that his party must win a majority of the 21 metro ridings, now held by Liberals in order to have any impact on the outcome of the federal election. When asked to evaluate his chances, he expresses a maximum of confidence and a full quotient of realism.

"Whether the election comes early or late, we are ready," Kates said. "This time we plan to do things right. We are planning 21 separate campaigns, treating each riding as though it were the only one in Ontario."

He is fully aware that he is operating in what is, federally, a Liberal stronghold. Kates confided that his first problem is to select candidates worthy of office.

"We need men who won't be stampeded into foolish choices. We also need candidates who are familiar with the riding, who can tap local issues and problems," he said.

A Toronto insurance executive who has managed 11 election campaigns, Kates is a tall, slightly portly, 46-year-old who smiles a lot. Nothing about him suggests the politician. Indeed, his well modulated voice, his quiet earnestness, his polite jokes at himself, suggest precisely what he is, namely a successful insurance executive. He comes across as a nice guy from whom you would certainly risk buying a used car.

Paul Kates: 'Your favorite ward heeler'

Every once in a while, Kates' calm confidence, his "niceness" gives way – just for a moment – to a note of bitterness for his opponents and their nasty ways.

"I really feel," he commented with a rare show of heat, "that with each election that goes by, we run the risk of wrong choices that will slide us into another form of government." Kates suggested that our democratic liberties and the free enterprise system are being slowly eroded.

He speaks frequently of "channeling human resources" and "the need for involvement."

"The name of the game is to get the younger people involved. The 20 year old is the best campaign material. He is energetic, open and eager to dedicate himself," Kates explained.

"We plan to focus on the needs in each riding, to help people voice their concern. The democratic process begins with involvement in the local riding campaign."

Kates was campaign manager for Allan Lawrence when he made his race for the leadership of Ontario's Conservative Party against Premier William Davis. There are some who claim that Lawrence might have won on an early ballot had the voting machines not jammed. By the time voting began again, Kates feels that his campaign had lost momentum and sentiment had begun to shift.

As a result of his long political experience, Kates considers surveys "the biggest waste of time."

"I can visit half a dozen homes and get a better idea of what is going on. Surveys are inaccurate because they are taken before the election takes form, before issues have crystallized.

Kates was president of Temple Emanu-el for two years and was voted "Man of the Year" by the Temple's Brotherhood in 1970. He represents the new breed in politics, the quiet man behind the scenes, the political technician who wouldn't dream of kissing babies or dealing in favors. Instead there is the well planned sales campaign, replete with the right candidates for the riding. Like most corporate executives he is concerned with "motivation, challenge and performance."

"And what if it doesn't work?" I asked him.

"Oh well," he replied, "I'm expendable."

Chief rabbis create wide rift by urging religious cabinet ministers not to resign

By MOSHE RON
CJN Israel Correspondent

TEL AVIV –
Two years ago, the Chief Rabbinate in Jerusalem voiced its opinion that the three members of Mafdal (National Religious Party) should leave the cabinet because there is no amendment up till now to the Law of Return (Who is a Jew?).

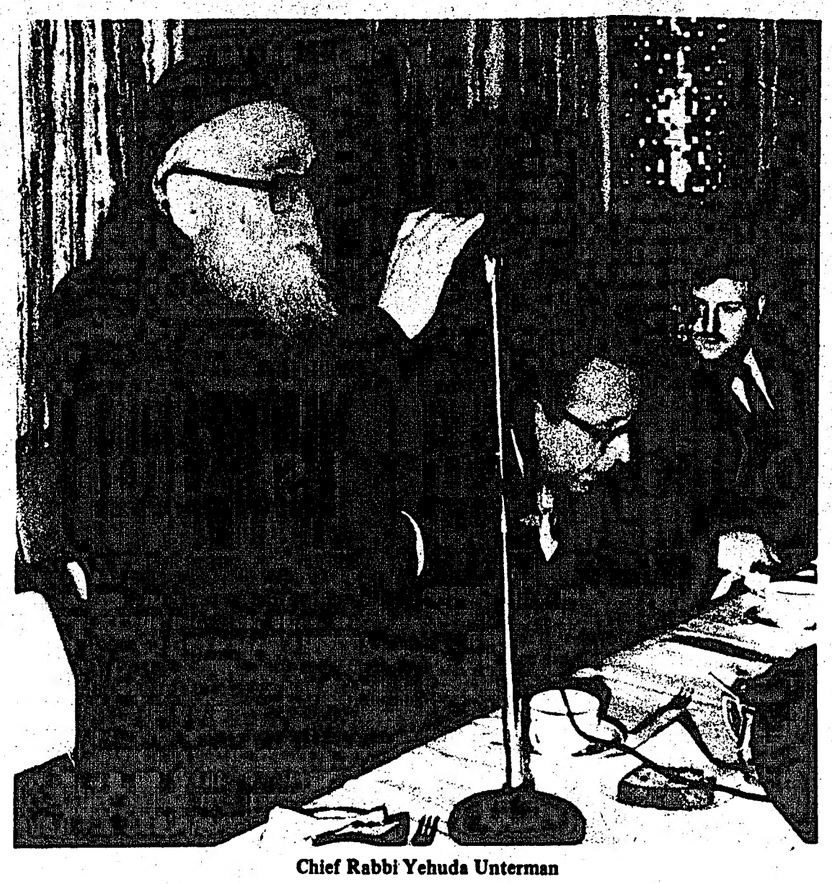
Only two months ago, one of the two chief rabbis, Yitzhak Nissim, sent a letter to the minister of the interior, Dr. Josef Burg, that this resolution of the Chief Rabbinate has not changed and that he (Dr. Burg), the minister for religious affairs, Dr. Zerah Warhaftig and the minister for social welfare, Michael Hazani should leave the Cabinet. But suddenly, before Passover, the two chief rabbis, Isser Yehuda Unterman and Yitzhak Nissim, wrote a letter to the World Central of the Mizrachi, in which they stated that religious Ministers should stay in the cabinet.

Chief Rabbi Unterman said in his letter that if the religious ministers leave the cabinet under present conditions, it would be worse for religious affairs in the country. In the same spirit, Rabbi Nissim wrote and declared that as non-religious circles in the country are now waging a public campaign against the authority of the rabbinate as regards weddings and divorces, there would be a danger in the religious ministers leaving the cabinet and weakening the religious front against this campaign.

The letters of the two chief rabbis caused great satisfaction in the ranks of Mafdal. During the last two years extreme orthodox circles have demanded that Mafdal ministers comply with the demand of the chief rabbinate and leave the cabinet.

Members of the chief rabbinate, which had ordered religious cabinet members to leave the government two years ago, complained that the two chief rabbis did not consult them before writing their letters, which annulled this decision. One of them, Rabbi Shlomo Josef Zeevi said bitterly that this procedure would be like the annulment of a verdict of the Supreme Court by the President of the Court.

The Chassidim of the Lubavitch rabbi in Israel, are very angry. They say, that the Rabbi has made efforts in order to avoid limiting the age of candidates for the chief rabbinate, in order to enable rabbis Unterman and Nissim to put forward their candidacy again and now these rabbis have sent out such letters.



Chief Rabbi Yehuda Unterman

The Chassidim met Rabbi Unterman and Rabbi Nissim and asked them for clarification about the letters. Rabbi Unterman told them he wrote a private letter to the World Union of Mizrachi and was promised it would not be published in the press. Rabbi Nissim gave a similar explanation. The Chief Rabbis maintained that they had offered only their private opinions which did not abolish the chief rabbinate's resolution. The Chabad Chassidim did not accept these clarifications and prepared to wage a big campaign against Mafdal and the chief rabbis. They intend to publish a public call of Israel's greatest rabbis for a fight against the Israeli law "Who is a Jew?"

Dr. Nachum Goldmann the president of the Jewish World Congress, revealed at a press conference in Jerusalem that he will shortly visit the Lubavitch rabbi .

The letters of the two chief rabbis were sent when Dr. Zerah Warhaftig the minister for religious affairs, published the new law about elections for the chief rabbinate, which will take place in August, 1972. Informed circles claim that there is some kind of connection between these elections and the letters of the two chief rabbis, who will be candidates again for the continuation of their high offices and will make all efforts to be re-elected.

Yesterday's doctors were poor paid lot

By J. B. SALSBERG

As you, my good readers, may have already surmised I am focusing attention on the life and hard times of the fledgeling Jewish doctors of years ago. Dr. David Eisen, the dedicated archivist of early Jewish life here, would most likely refer to that group as the first big wave of newly hatched Jewish M.D.'s in Toronto.

But if you should think that the real medical pioneers had it easy, because they were so few in the field, then you would be guilty of a grave error. True, they were few in numbers but so was the Jewish population and the time when non-Jewish sick would go to a Jewish doctor was still 40 or 50 years away. . . . In fact Dr. Samuel Lavine, the first Jewish medical graduate in Toronto (1899), was advised to settle in a U.S. city with a large Jewish population if he hoped to succeed.

It was the large influx of Jewish immigrants after the turn of the century – and particularly during the 1910 and 1913 years – that created the "market" for Jewish doctors. The first generation of Jewish M.D.'s therefore made a reasonably fast adjustment.

I recall Dr. Lavine, who looked, dressed and had the manner of a reverend, arriving in his battery driven "electric automobile" and making calls at almost every house in our block. He received 50¢ and later $1 for a call. I recall the young, energetic and self-confident Dr. A. I. Willinsky making calls on a motorcycle and he was so overworked that he fell asleep at the bedside of a sick young lad who is now telling this story. And I recall the soft-spoken, shy and thoughtful Dr. L. J. Solway whose gentle touch and smiling eyes cured more illnesses than did the medicines he prescribed.

They were a few of the medical pioneers who established themselves with only minor suffering. But what of the big flock of new doctors of the twenties and thirties? And, especially, what of the young graduate who came from a poor home and, if married, also took a wife from the same economic level?

There was only one way open for them – the tortuous path of the "society doctor." He who entered this road (and most did) knew that he would be exploited, demeaned and underpaid but it was his only way to an immediate minimum income, to become known in the community and to build a personal following that will make freedom possible.

In the absence of any type of public or group medical services our immigrant parents formed the "sick benefit societies" to provide the minimum of such services for their families. These societies (some were called lodges) engaged a doctor or two to care for the members. Nay, the doctors were actually elected annually by the members at the same time that they elected their society's officers. The pay per call was minimal and if the "society doctor" failed to come pronto, at any hour of the day or night, when a member's child sneezed then such a member would complain to his president or secretary and the poor doctor would be officially warned that an election wasn't far away.

To be elected meant to campaign, and the young doctor had to learn the ways of the politician. It meant mobilizing ones own family, friends and landsleit for the election campaign. A few "top people" in the society on one's side was a crucial need. More often than you may believe the top people had to be entertained by the fretting young doctor. Such worthies would have a good schnaps, enjoy a fine piece of herring and delight in the warm corn beef and pickles that the group prepared and the poor doctor paid for. On such occasions all who partook in the feast would drink a lechayim to the doctor and assure him that he needn't worry, to just leave it all to them, his friends and champions.

But despite all assurances, the hopeful young doctor had to steel himself for the last, demeaning and agonizing experience of the purgatory. That came on election day. As the society members began to arrive for their meeting they were greeted by humiliated and shame faced young doctors who tried to smile as they shook their hands and received the doctor's professional card.

Few stayed around to hear the election results. Those who felt confident of victory had no need to wait and those who were unsure couldn't face the results. They would go home and sit nervously in their office, which was almost always in their residences, and wait for the telephone call from their campaigners. At last it would come and happy indeed was the doctor who heard the familiar voice say, "you made it doc. I told you you would."

How times have changed for our doctors! And I must confess that when I hear the current criticism of doctors I find it hard to join the critics. I still see the shame faced young doctors handing out their cards on the staircases and hallways leading to the meeting rooms of the sick benefit societies. . . .

Fackenheim asks

'What are limits of editorial freedom?'

The following is an excerpt from remarks made by Prof. Emil Fackenheim in introducing guest speaker Prof. Franklin Littell, Columbia University, at Beth Tzedec's 17th annual Institute of Religion:

. . . Meanwhile, there have been developments, the most recent of which is a statement by the executive of the United Church's General Council. Let me read to you part of it:

"This Executive is deeply concerned about the indications of a climate of alienation and mistrust between the United Church of Canada and a large portion of the Canadian Jewish community. We cannot absolve ourselves as a church from our share in the heavy responsibility for allowing this deterioration of Jewish - Christian brotherhood to take place.

This deterioration has been due in part to our Church's deep conviction that the quality of freedom of belief and utterance in our Church must not be repudiated . . . "

This, it seems to me, is the essence of the entire statement, so far as the present alienation between the United Church of Canada and the Jewish community is concerned. For the first time our alienation has been publicly acknowledged as existing between the two communities, whereas for five years it has been described, when taken note of at all, as the figment of the imagination of a few Zionist leaders and other zealots. At the same time, the statement simply reiterates the assertion, often made before, that what is at stake in the Church's attitude toward the policies of its magazine, **The United Church Observer**, is nothing but the Church's "deep conviction that the quality of freedom of belief and utterance . . . (in the Church) must not be repudiated."

I ask: What are the limits of editorial freedom? This, it seems to me, is the sole question at issue. Would a Black newspaper editor have the freedom to support white racism? Could a democratic newspaper editor seriously extol the virtues of communist totalitarianism over those of democracy? Could a church magazine seriously advocate atheism as a way of life or demand the dismantling of the church?

Of course not. Editorial freedom is never absolute. It always exists within a well-understood, however insufficiently defined, framework, which is shared by the editor and his supporters. A friend of mine and member of the United Church remarked to me recently that if the **Observer** editor were to write that it was alright for a minister to take a social drink, he might be in serious trouble.

To judge by the statement of the Executive, it would seem that nothing is taboo, excepting only any interference with the sacred freedom of the **Observer** editor. In practice, however, it would be absurd to deny that many things fall outside the scope of his editorial freedom. Let there be no support of drinking, pot, gambling and go-go girls in the **Observer** pages. Is anti-Jewish bias, then, a lesser evil which is still to be permitted?

The world will never know death role of Erich Kafka

By ARTHUR GARMAISE

A doctor's unchecked medical certificate as to his patient's condition covers a large range of occurrences in modern life, mostly minor in importance. Such a certificate will excuse a child's attendance at school, an employee's failure to report for work, a passenger's necessary extension of a time-limited airline excursion ticket, and even the first two occasions of being summoned as a witness or a principal in a court case.

Let the matter escalate in importance, however, and society's courtesy to the registered professional fades. A Canadian court will reserve the right to cross check the certificate excusing the third or fourth absence of a witness and may even pass judgment against such an absentee defendant, particularly if it feels, from his pleadings, that his likely testimony will not be decisive in the case.

It seems they're not as demanding in Germany. Not only will a case be postponed, but judging from this month's precedent, if the defendant feels indisposed, the case will be cancelled. Such is the precedent set in the Hamburg ruling of the case of Erich Kafka.

We have very few facts about the illness; the Hamburg Court notice to Israeli witnesses simply notified them that the case had been dropped because Kafka's physician feels his patient is not fit to stand trial.

Kafka is getting on in years and it may very well be that his symptoms are disturbing. Age and stress are a wearing combination. Even unprepared school children can exhibit actual fever the morning of the feared algebra exam. The pain can be acute and real to the man in crisis. Diagnosticians, unaware of psychosomatic mysteries, can be genuinely puzzled.

It may be that the symptoms are unmistakeable and Kafka would be very upset, even stricken, during the course of a long trial.

Or, it may simply be that Kafka and his doctor are on very good terms, and the certificate is a light favor to have rendered a friend. After all, there is no money currently at issue, and the case isn't the kind of thing that's terribly important to any one any more.

The medical certificate has saved everyone a lot of nuisance and bother. Now no one in the wide world need ever recall the career of S.S. Capt. Kafka, the cities of Radom and Savevta and the murder of their 250,000 Jews.

Jewish community is blamed for youth crisis

Dear Editor:

I found the article in **The Canadian Jewish News** about the Christian missionary work most enlightening. It brought to the public's attention an issue which should grow at the hearts of all your readers.

But, will they react? Will they strive to find ways of alleviating a problem which is actually destroying our Jewish Community? If Christians and baptized Jews find their lives' goal and purpose is to snatch Jewish souls, then certainly there must be some Jews among us who find it their purpose in life to save these souls.

However, as the article pointed out, the problem must really be stopped at its source. If we cannot imbue in our own youth an understanding of Judaism and a true commitment to it, how can we possibly look our Christian friends in the face. They have succeeded in gaining our children's allegiance to a faith other than our own. Judaism has not failed; we have failed. We have not shown our youth that Judaism is not only relevant to their lives and problems, but can provide a genuine fulfillment in all areas of their existence. Maybe we haven't transmitted it to them because sometimes we ourselves happen to forget.

S. Caplan
Willowdale

Dear Editor:

I was greatly disturbed to read the article by Professor Birnbaum and Mrs. Fordsham in a recent issue of **The Canadian Jewish News**.

That a highly organized group of converts to Christianity has so successfully established itself as the 'saviours' of unfortunate Jewish persons is a terrifying expression of a huge void that Toronto's Jewish community has allowed to develop.

It is not my purpose to chastise or castigate those who were responsible for allowing numerous Jews to become alienated towards Judaism due to inadequate attention, supervision or education. What must be done immediately is for Jews to provide the spiritual attention that these Jews so desperately need and are searching for, rather than allowing apostates to replace Judaism with some other religion by default.

An immediate and permanent damper must be placed on this invasion by missionaries and on their activities, by replacing it with a Jewish program of spiritual involvement and enhancement, on a personal and concerned level, devoid of bureaucracy. This is only a stop-gap measure for this urgent problem; prevention of future difficulties is the next step.

If concerned Jews remain passive and silent, then we can consider ourselves as equal partners with those who are actively proselytizing Jews throughout our community.

Y. P. Shields, B.A., M.D.
Toronto

Dear Editor:

I have just seen the Neuman letter in **The CJN** of April 29. The excessive use of abnormal superlatives (strict follower, ardent admirer, our holy Rebbe), the distorting caricature of Satmar ideology, and the blatant attempt to discredit Lubavitch Hassidim, clearly indicate that the letter has a different origin than the one claimed for it.

The author(s) are obviously upset for being the target of the Lubavitch campaign against the anomaly of Israel's Ministry of the Interior foregoing Halachic criteria in the registration of "Who is a Jew." Because of their mulish perspective, looking through tainted glasses, they are blind to the possibility that there may be honest, principled and consistent people without political axes to grind and personal profit to be gained. Hence they cannot understand Lubavitch.

Lubavitch does not, and never did, condemn individuals. It follows the Torah precept to love sinners no less than saints. But neither will Lubavitch bury its head in the sand. It will condemn crime and injustice, and therefore is determined to rid our world of evil.

Lubavitch stretches out its right hand in love seeking all Jews whomever they may be, to make them aware of Torah, but also its left hand in determination parrying all obstructions to Torah. Its motto is precisely "let sins cease and the wicked will be no more."

Pinchass B. Elazar
Downsview

Dear Editor:

I would like to comment on the article, written in your April 21st issue, by Dr. B. Shapiro. He writes about his views on the Holocaust Memorial Service. I am astonished at his concern for the two separate memorial services that were held. The crux of the matter revolves around which service was most appropriate to commemorate the death of six million Jews and the heroic uprising in the Warsaw Ghetto.

The fact remains that the Jews who fought in the Warsaw Ghetto did so, not as Poles, but as those of the Jewish faith who wanted to honor their ancestors. It is also true that the six million had the same ancestors. Who were these ancestors? They were dedicated people who steadfastly refused, even though they were subjected to all forms of prosecutions and persecutions, to give up their belief in the laws of Moses. These ancestors were Hillel – Roshi – Bal Shem Tov, to mention a few.

I leave it up to your readers to decide which service was most appropriate in dedicating with humility and reverence to the memory of these ancestors. I say this to Dr. B. Shapiro, before you make bitter denunciations, make sure you fit the glove to the right hand.

L. Steinberg
Toronto

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Advertisement

Looking ahead

Quebec Jews' fear of Marxists

By Dr. STUART E ROSENBERG

Many Quebec Jews are not nearly as concerned with René Levesque's Parti Quebecois which is considered moderate by most French-Canadians, as they are of the growing evidence of a small but vocal, militant and extremist form of Marxist Separatism. For these, Levesque is too tame and even regarded as a threat to Quebec's real independence.

Quebec's number one best seller in 1971 was **Petit Manuel d'Histoire du Quebec**, by Leandre Bergeron which was also translated into English as **The History of Quebec: A Patriote's Handbook**. Bergeron condemns Levesque: "He did not consider getting rid of capitalism and American imperialism in Quebec."

"The majority of Quebecois," Bergeron claims, "became cheap labor in industrial centres for American, English-Canadian, French-Canadian, and Jewish capitalists . . . and our colonizers supported by our small and middle bourgeoisie concentrated on the Liberal party and elected 'the Negro-king' Lesage, supposedly to launch our "Quiet Revolution!"

In an adroit, but transparent way, then Bergeron projects Quebec anti-Semitism onto the English-Canadian "capitalists", making the French quite guiltless.

"Some say that the Jews of Montreal are our worst enemies. By playing the capitalist game a few of them managed to escape from the exploited class to become the owners of small businesses, factories, shops and grocery stores - copying the life-style of the Montreal English bourgeoisie. They adopted the exploiters' language - English, using French only to give orders to their employees in their shops and to their maids at home.

"So to some people," Bergeron continues, "the exploiters of the Quebecois no longer seemed to be the English for pulling the hidden strings of high finance in big business, but the Jews of St. Lawrence and Craig Streets and the Jewish shoe and clothing manufacturers who operate more openly.

"But anti-Semitism in Quebec existed largely in the minds of the English who were only too happy to stir it up on occasion and bring it forward as more evidence that the Quebecois are inescapably fascist and reactionary and not to be trusted to govern themselves. The English rejoiced all the more when the Quebecois could be persuaded the Jew was his chief exploiter. Hiding behind the big enterprises and institutions of high finance the English and American capitalists cynically played off Jews against Quebecois. In fact, the real anti-Semite was the English imperialist colonizer, who kept the Jewish bourgeois out of his social club and shuddered to see Jews buying property in Westmount."

There can be little doubt, however, that this type of separatism, which is linked not only in spirit but often in fact to such violent groups as the F.L.Q. has an anti-Jewish core! It identifies with the Palestinian anti-Israel terrorists; it even sends its members to Algeria and Jordan for training in guerrilla warfare.

Many Jews in Quebec do not fear the separatism of Levesque, through peaceful, democratic means, with a hope for regular and normal political relations with the rest of Canada. They are wondering whether a separate Quebec would not ultimately be taken over by extreme Marxist groups, who make themselves appear as the only true saviors of the Quebecois, and deride all other attempts as mere window dressing. Could Jews remain a viable group in a Quebec that was ruled by people who identify with groups like the F.L.Q.?

Russia arrests more Jews

By KAREN FEIG

TORONTO — The search continues for 11 of the 14 Soviet draft evaders in Moscow and tension mounts with the anticipated arrival of President Nixon. Conscription continues as part of a plan to clear Moscow of Jewish instigators seeking appointments with the president.

Victor Yachot, the 27 year old physicist who went into hiding last week as a result of threats by military personnel to have him "put away" in a mental institution, has been caught and arrested along with Mikhail Klatchkin and Leonid Tsipin. They were taken from the home of Vladimir Slepak along with Slepak's son, Alexander, to militia headquarters in Moscow where they were interrogated and later jailed. Alexander was released and consequently was able to give us this information over the phone.

Lately, no specialists have been given permission to leave and the Soviet government has started on a conscription campaign, threatening any such "Zionists" with the draft. If they do participate in the two-month training period, then they might possibly come into contact with military defense weapons or classified information which would ruin their chances for emigration.

Vladimir Prestin, in a recent phone call, explained his own situation which, although not untypical, verifies these circumstances. He claimed that over three years ago, when his own job exposed him to top security information, he applied for a visa to leave for Israel and was told that in three years time he would be allowed to leave. He has still not received permission and his friends in similar security jobs have still not been allowed to leave even after four years.

Prestin claimed that the 11 young people summoned by the army are spending nights away from their homes; the authorities have been searching for them using milita and police to take them by force and agents in plainclothes to take them by surprise. If caught, the activists face up to one year in prison, for disappearing, or seven years for evading the draft.

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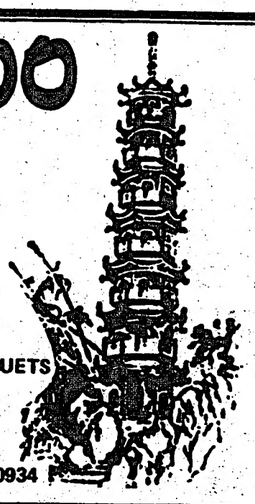

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Mrs. Berta Lunenfeld, U.J.A. Women's Division co-chairman of Crown Gifts, is presented to Governor General Roland Michener and Mrs. Michener during Project 400 visit to Ottawa.

Tea with Micheners

By ESTHER MEHR

OTTAWA —

"Walking and jogging keeps me young and trim", Governor-General Roland Michener told a group of UJA women from Toronto. The 90-minute visit at Rideau Hall was the highlight of an exciting day in Ottawa for 30 women who went on the junket which also included a luncheon with Israeli Ambassador Theodor Meron and Mrs. Meron, a questions and answers session and a tour and dinner at the National Arts Centre.

The governor-general is an inveterate jogger and walker and participated in the recent Miles for Millions walk in Ottawa. One of his aides-de-camp jokingly commented to a member of the visiting party that, if Mr. Michener did not have a previous commitment in British Columbia on the day of the walk, he might have arranged to walk in Toronto.

Project 400, as the day was designated, was organized by co-chairmen of Crown Gifts, Mrs. Berta Lunenfeld and Mrs. Ida Kent for women who had made a minimum contribution of $400 to the campaign.

In addition to tea with Governor General and Mrs. Michener at Rideau Hall, there was a luncheon at the Israeli embassy hosted by Ambassador Meron and his wife, with several members of the consular staff in attendance. The ambassador warmly welcomed the visiting contingent and expressed his personal thanks for the great work being done by the Women's Division in Toronto.

Following lunch, the women were treated to a lively questions and answers session in the House of Commons before going on to Rideau Hall. For the majority it was the first time they had ever seen Parliament in action and were very fortunate that all political parties were well represented in the House that particular day, with all leaders present.

Welland fulfills pledges

WELLAND –

The Welland Women's Division of the United Israel Appeal, part of the Niagara Peninsula Women's Division, has become the first community in Ontario to fulfill its pledges.

Yehudah Noy, executive director of the UIA noted that all cards have been completely covered. "All the pledges have been paid in cash and the money remitted," he said.

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National news

Canada urged to support Israel's right to enjoy peace and security

By MARK MEDICOFF
CJN Quebec Bureau Chief

OTTAWA —

Some 70 Members of Parliament attended the first annual meeting of the Canada-Israel Committee at the Chateau Laurier to hear a declaration issued by CIC Chairman Aaron Pollack urging Canada to support Israel's "right to survival with peace and security."

The policy statement, established at a CIC caucus meeting earlier in the day, stated that direct negotiations between Israel and her Arab neighbors are the only "means for an enduring peace."

Representing the government, Regional Expansion Minister Jean Marchand said he was not authorized to take a stand on the declaration, and added that "I can't say I approve it..... but nothing in it shocked me."

Marchand said he had an affection for the Jewish people because they are a people "who have survived without the help of state power for centuries." He compared Jews to French Canadians, and said if the "Jewish people have resisted even more numbers, then French Canadians can survive in North America."

The declaration of principles urged the political independence and territorial integrity of all states in the Middle East "not only as a condition, but as a precondition of peace."

It called for the gradual disengagement of the major powers and a corresponding escalation of the arms race, asking Canada to use her influence to "restrain Russian hegemony and militarism in the Middle East."

The CIC commended Canada for rejecting proposals issued by Arab countries in the United Nations, and said "we oppose all attempts — in violation of international law — aimed at altering the status of Jerusalem as a unified city, the capital of Israel".

David Lewis, leader of the New Democratic Party, said he could not see any reason for Arab states not accepting Israel — with Israel contributing to Middle East welfare and advancement. He said Canada "with its tradition, should play a positive role in creating peace in the Middle East".

Jack Marshall (P.C. Humber-St. George's-St. Barbe), said he hoped Canada and Israel "will continue to live in peace and brotherhood" in their common desire for peace in the Middle East.

The only sharp note of the day was issued by Theodor Meron, Israel Ambassador to Canada, who said Arab leaders would like to restore the situation which led to war in 1967.

Calling on Arab countries to negotiate without prior conditions, he said Israeli's objectives are for a "real peace with built in safeguards and secure boundaries reflecting such territorial changes as are required for our security and to deter wars."

450 at celebration

LONDON, Ont. —

A standing room only crowd of 450 persons jammed into the auditorium of Or Shalom Synagogue to celebrate Israel's 24th birthday. Highlight of the evening was the Toronto Rachel Chapter of Hadassah's version of the musical Hair changed slightly to reflect the State of Israel.

The program got underway with a birthday salute by over 75 children from Or Shalom Religious School and the London Hebrew Day School. Rabbi David Kirshenbaum, chairman of the cultural committee of the London Jewish Community Council, the organizers of the program, welcomed the large gathering. Sydney Vaisler, president of the London Jewish Community Council, brought greetings.

Mrs. Alec Richmond, recently elected president of London Hadassah WIZO, was the M.C. for the traditional and most impressive candle lighting ceremony. Twenty-four candles and the birthday candle for good luck were lit by the presidents of every organization in the community. The program carried on with three songs played by Mrs. Leonard (Nechama) Lesser, former violinist with the Israeli Symphony and Mrs. Rozenis on the piano.

Norman, Blanche Levitt Negev honorees

By WILF GEROFSKY
HAMILTON-

This year's Hamilton Negev Dinner will establish an important precedent in that it is the first time that a husband and wife will have been honoured together at this annual occasion.

Norman and Blanche Levitt were named Negev honorees in an announcement made by Morris S. Palkin, president of the Hamilton Jewish National Fund Council.

The involvement of Norman and Blanche Levitt in a broad spectrum of activities is attested to by a truly remarkable list of interests and achievements, both within the Jewish sphere and in the wider community.

Norman, a native of Hamilton, showed an early interest in athletics, and remains an active participant in handball, skiing and golf.

His interest in sports led to membership in the Hamilton Recreation Committee, where as chairman for two years he helped spearhead the policy of building community centres, ice rinks and swimming pools throughout the city. He was president of the Hamilton Olympic Club.

A few of his accomplishments were past president of Viceroy Reading Lodge, B'nai B'rith; present chairman of JNF Ontario region; member, board of governors Beth Jacob Synagogue; executive member of CJO, and member of its public relations committee for 20 years; and vice-chairman of Welfare Fund Drive.

Blanche Levitt's communal activities also reflect a wide area of interest and concern. Hadassah has been the beneficiary of her bright, conscientious leadership, especially through her work as member of the Henrietta Szold Chapter, co-chairman of the Hadassah Bazaar, and president of the Hamilton Hadassah Council.

She was proud to have served as co-chairman of the Women's Division of the United Jewish Welfare Fund in the historic campaign of 1967 when over half a million dollars was raised by the fund. Beth Jacob Sisterhood, Israel Bonds, JNF, United Appeal, Heart and Cancer Funds and March of Dimes have all been included in her range of interests.

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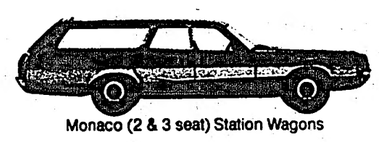

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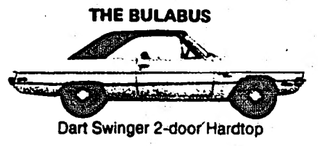

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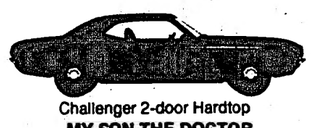

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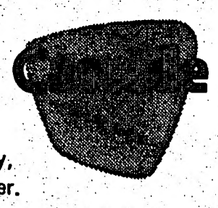

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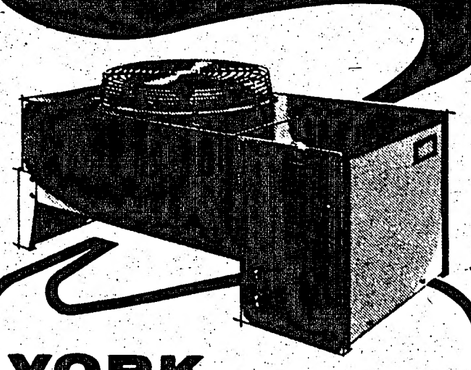

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Camps offer similar programs but philosophies differ

By PAUL OGDEN
CJN Staff Reporter

TORONTO –
Summer camp has traditionally meant a break for children from the regimen of school to get out into the country for several weeks and a chance for the parents to get away from their kids.

There are several summer camps in Ontario which operate under the auspices of Jewish organizations or foundations. They try to maintain a continuity of Jewish experience that will allow the child to build upon and expand the education he receives throughout the balance of the year in either school or youth groups.

Their are camps that are politically Zionist, camps that promote Jewish identity and camps that are devoutly religious. They range from Hashomer Ha'Tzair's Shomria, a labor movement oriented camp almost totally devoid of religious practises through to Camp Tamarack, a one-time scouting camp that promises a "good time" and promotion of "Jewish identity" to Camp Agudah, run by Agudath Israel, which also pushes "Jewish identity" but in the "full spirit" of the Torah.

All the camps offer the usual summer camp amenities, although not in the same luxurious fashion often found in the private camps. The camp officials interviewed stressed that while swimming and baseball and crafts were important parts of their curriculum, there was also a basic underlying philosophy that they tried to inculcate into the campers.

Stanley Wild, director of Camp Tamarack and executive director of the Ontario Camping Association, expressed his camp's outlook in a simple statement!

"The aim of Camp Tamarack is for a boy to go to camp and have a good time and do all the things he can't do in the city. At the same time, we don't overlook the fact that the boys are Jewish. We do promote Jewish identity in a general way."

Tamarack, a boy's camp, was once an official scout camp, but now draws from a cross-section of the population, including the scouting world. It still emphasizes woodlore and tripping.

To the basic Tamarack recipe, each of the other camps has added its own blend of religion, Zionism and Jewish culture.

Both Camps Massad, which is loosely connected with the Associated Hebrew Schools, and Camp Ramah, affiliated with the Conservative movement, pay tribute to traditional Jewish values.

Rabbi Leonard Berkowitz, director of Camp Ramah, noted that "values relating to Jewish identity, commitment to ethical values and Israel" are the aims of Ramah.

Paralleling that statement, Rose Hersh, a real estate agent who devotes her spare time to Camp Massad, said that "we try to bring into harmony the educational philosophy of the Associated Hebrew Schools with Camp Massad." The Associated, Toronto's largest and oldest parochial school, is moulded in the Conservative-Orthodox tradition, with a special emphasis on non-political Zionism.

Both camps are strictly Kosher, with the camp program conducted in Hebrew, and daily tephilot, or prayers. Shabbat is observed traditionally.

Rabbi Berkowitz cited an example of how Ramah would deal with a special item in a Jewish context.

"In a baseball game, one cheers one's own team rather than razzing the other team. That flows from our Jewish ethical concern of how people deal with one another."

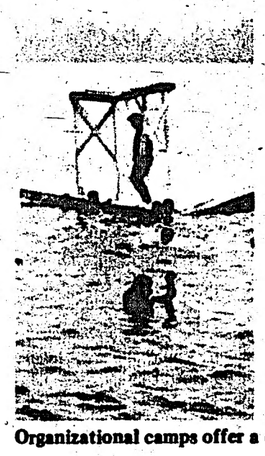
Ramah is supported in part through the Conservative movement. Massad receives no support from any group or organization.

Stressing a strong brand of Zionism are two camps that do receive help from political movements. They are Shomria and Gesher. Camp Shomria is directly affiliated with the world-wide Hashomer Ha'Tzair movement, affiliated with the Mapam political party in Israel. Camp Gesher is part of the Dror Zionist Youth Movement, sponsored by the Jewish Agency, Histradrut and the Poale Zion Party.

Both camps and their respective organizations stress Jewish identity in Israel with pioneering values in the spirit of the kibbutz.

They promote Zionism and aliyah irrespective of any set of religious beliefs. Shabbat is not celebrated with religion in the forefront. There are no religious observances as such in either camp.

"We celebrate not in terms of identity," said David Ein Dar, director of Camp Gesher. "We light candles because it's a nice ceremony and keeps the Jewish people together. It's not a religious ceremony."



Organizational camps offer a combined program- Jewish culture mixed with usual games.

Virtually the same sentiment was expressed by Yaacov Lior, director of Camp Shomria. "We have a Jewish life in camp, but we don't celebrate it in a religious style, but to connect to a certain Jewishness."

The values emphasized in Camps Shomria and Gesher revolve around Jewish identity, but social and cultural responsibility within a framework of eventual aliyah to a kibbutz are the key points.

Both camps are part of year round movements in the city. They provide an intensive dose of ideology - the same ideology that is promulgated for a few hours after school each week in the respective movement's year long programs.

Lior noted that his movement, Hashomer Ha'Tzair, was successful to a degree in its pursuit of aliyah for members. He suggested, however, that many more should be immigrating to Israel.

Irving Feldman, co-chairman in charge of administration for Camp Moshava, allowed that the success of his camp's aliyah programming had led to a chronic shortage of staff.

"So many of our kids go to Israel, that aliyah in itself has become a problem at Moshava." He hastened to add, however, that it was "a problem I'm very proud of."

Camp Mizrachi is operated by Mizrachi - Hapoel Mizrachi and that group's youth movement, B'nei Akivah. As the parent organization would suggest, Zionism, tempered with traditional religious values, is promoted strongly.

"We are trying to transmit a simple message of love of Israel and love of Torah," said Feldman, "in a truly religious, Shomrai Shabbos, 100% Kosher atmosphere. Our main emphasis is Torah Vaivodah, mixed with political Zionism."

Once more, the summer camp is part of a year round educational process.

Canadian Young Judea, one of the best known youth movements, operates camps Shalom, Solelim, and Biluim. Sponsored by the Zionist Organization of Canada and Hadassah-WIZO of Canada, the three camps strive for the same goals, but each camp is geared to a different age group. They culminate with Camp Biluim Israel, a fourth camp seen as the final step before aliyah.

The camps in Ontario are part of a system of eight in Canada and one in Israel. The camps belong to ZOC, but each camp is independent of the other.

"Our main goal," said Rami Flomin, director of Solelim, "is self-fulfilment by moving to Israel. We give the children an excellent summer in a Jewish and Zionist atmosphere. Our programs, in English, contain no ideological brainwashing."

The camps, he stressed, were part of the entire Young Judea program. "At Soleim, for instance," Flomin said, "we create two levels of activity. The first contains the usual summer camp pastimes. And then there is the educational level. A theme is chosen which we carry through the entire summer. Choosing the Jewish people's struggle for liberation, our programming would focus on the Exodus from Egypt, the Maccabean movement, Independence Day and finally the Six Day War.

"We don't push aliyah as such, though. We give the campers all the opportunities; we give them the will to search for knowledge so that they will make their own decision."

In a decidedly different vein is Camp Agudah, an arm of Agudath Israel. Rabbi Elazar Brauner, the camp's director, leaves no decisions to the campers. "We follow the instructions of the Gdolei HaTorah (the great rabbis). We do not push Zionism as such. We do stress that Eretz Yisrael is the country promised to our fathers 3,550 years ago and that to be a good Jew one should live in Eretz Yisrael."

Rabbi Brauner declared that Agudah is almost the only camp operating in a true Orthodox atmosphere. "Our staff comes from the Yeshivot exclusively, and they help the campers in their experience.

"Shabbat is a wonderful day in our camp," he continued. "We have our tephilot (prayers) in the frame of a true traditional Shabbat."

Agudah was alone of all the camps surveyed that had one month reserved for boys and one for girls. Rabbi Brauner noted that in certain matters, nothing could be left to trust alone.

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UJA campaign reaches $6 million mark

TORONTO –

The 1972 United Jewish Appeal—Israel Special Fund campaign reached the $6,000,000 mark last week and, according to chairman Phil Granovsky, "there are enough prospects still to be called on to assure a successful campaign." At the time of this report a total of 16,800 contributions had been received.

A repeat performance of the successful "Give a day for UJA" effort swelled the campaign total by $350,000. Charles Anthony won a prize for bringing in the largest dollar total for the day, while Hy Balsky and Jerry Shapiro, who canvassed the most prospects on the first give-a-day, repeated this achievement.

While expressing general satisfaction with the progress of the campaign, Granovsky said he was somewhat disappointed that the urgent need to absorb Russian immigrants to Israel had not produced a greater increase in contributions.

The number of Russian Jews entering Israel so far this year has reached almost 10,000, he reported. During the first 25 days of April, 2,539 arrived. The Jewish Agency's prediction that 30,000 will enter the country in 1972 "seems well on the way to fulfilment."

Granovsky said the news of an influx of such proportions from Russia should have electrified the community, resulting in substantial gifts being made spontaneously, as they were during the Six Day War. But, he added, "the real significance of the Russian immigration seems to have eluded many contributors. Not enough of our people recognized the historic significance of this movement, or the promise it holds for the people of Israel."

Busy June 4 in Niagara

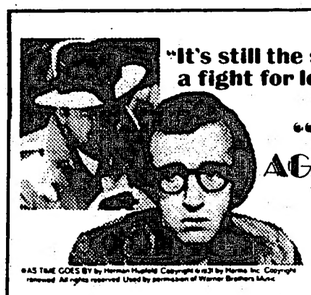
ST. CATHARINES –

A new adaptation of the rock musical HAIR, produced by Rachel Chapter of Hadassah, will be performed June 4 in this Niagara Peninsula city.

The performance is being sponsored by the Jewish community of St. Catharines in conjunction with the United Israel Appeal.

June 4 is also the date on which Niagara Falls will hold its major campaign function, with Simcha Genossar, special representative for projects Keren Hayesod to Ontario, speaking to the community.

Gennosar will also speak to the Welland community on May 28.



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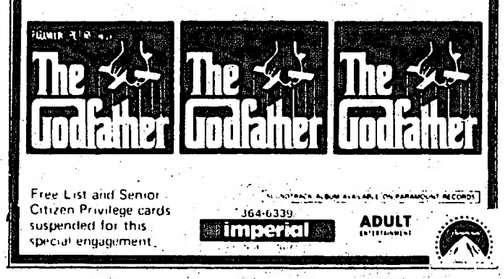

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FREEDMAN, CHARLES - On May 12th, late of 555 Sheppard Avenue W.
GOLLOM, MAXINE SHIELA - On May 12th, late of 88 Neptune Drive.
KIRSHENBLATT, HELEN - On May 13th, late of 521 Finch Ave.
LEVY, ABRAHAM - On May 9th, late of 743 Bloor St. W.
LUFT, BELLA - On May 10th, late of 159 Viewmount Avenue,
MARGEL, (MORRIS) MOSES - On May 10th, late of 125 Dewborne Avenue.
MORA, CHANA - On May 9th, late of 85 Bordon Street.
ROTIN, MAX - On May 9th, late of 15 Rockford Road.
RUBENSTEIN, HARRY - On May 12th, late of 42 Saranac Boulevard.
SCHECHTER, ANNE - On May 12th, late of 33 Dewborne Ave.
SHANOFF, SYLVIA - On May 13th, late of 400 Walmer Road.
SHERMAN, SADIE - On May 11th, late of 247 Betty Ann Dr.
SUMMERS, FANNY - On May 9th, late of 3560 Bathurst St.
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The unveiling of a monument in memory of the late SHLOMO FELDMAN, dear husband of Rachel, loving father of Basha Burack, Shulamit Schindler and Ted, beloved grandfather, brother of Joseph and Lil Barkin, will take place on Monday, May 22, 1972, at Bathurst Lawn Cemetery, National Order of Hatzofim Section, at 10:30 a.m. Friends and relatives invited.

Borough Of North York

Notice To Property Owners
Destroy Noxious Weeds

Notice is hereby given to every person in possession of land within the Borough of North York, in accordance with The Weed Control Act, Ontario, that unless noxious weeds or weed seeds are destroyed by **June 1st, 1972**, and throughout the season, the Municipality may enter upon said lands to cause the noxious weeds or weed seeds to be destroyed, charging the costs against the land in taxes as set out in the Act.

In the interest of public health, noxious weeds requiring eradication as they appear are Goat's-Beard, Chicory, Thistles, Ragweed, Poison Ivy, Wild Carrot, etc.

Although Dandelions, Burdock and Goldenrod are not considered noxious weeds within the Borough of North York under the Weed Control Act, the cooperation of all citizens is solicited in the elimination of these nuisance weeds.

Complaints and inqqiries should be directed to 225-4611, ext. 360, from June 5th to September 29th, 1972.

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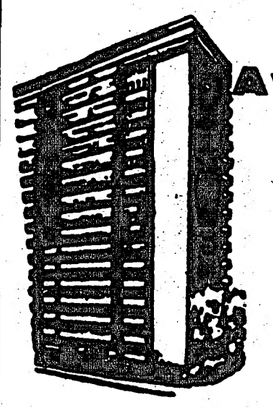

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'Pronounced imprint'

Jesus influence on music

By RICK KARDONNE

The Jesus Revolution which is currently taking place among North American youth has cast a significant imprint on the entire contemporary music scene; perhaps not so much the frankly "commercial" segment (such as the Osmonds, Carpenters, etc.) but in many other aspects of rock, folk-rock and "underground" rock.

While some recent hit tunes have been frankly Christian - religious (such as Put your Hand in the Hand or Jesus Christ Superstar), the pronounced imprint of Protestant church hymns and gospel music has been much wider, so that an increasingly large amount of material heard over both AM and FM rock stations are musically little more than gospel hymns with secular words and a strong beat.

If one were to compare the present music scene with that of the mid-60s, during the heyday of the Beatles and the Rolling Stones, he or she would notice the absence of this frequency of standard gospel progressions that characterize much of rock music today.

The music of the mid and late 60s was louder and more raucous than that of today, but it was infinitely freer and more creative. Songs such as Eight Miles High by the Byrds, Bernadette by the Four Tops, the Beatles' Sgt. Pepper album and White Rabbit by the Jefferson Airplane boldly explored new musical horizons and marked a period of true musical ferment.

Sometime in late 1969, however, a new period began; one in which the music was softer, the political radicalism faded into the background, and a new ideal - that of the saintly Christ from the innocent countryside - replaced that of the urban hipster as the ultimate youth goal.

Why this change? Political repression by the Nixon-Agnew administration might have been a factor, but the Tate murders, the heroin plague, and the ill-fated Altamont rock festival probably did more to frighten millions of young people away from the youth culture of the 60s.

This youth, with a sudden vacuum in their lives, became especially receptive to fundamentalist Christianity as a new easy path to what they conceived to be a meaningful life; a purer, more simple ideal, free from the complexities of modern urban existence.

Thus the hard rock of the Stones and Cream changed into the up-beat gospel revivalism of Leon Russell and Delaney - Bonnie; and the folk-protest of Joan Baez changed into the hymnlike and ethereal somnolence of James Taylor and Neil Young.

Along with this, of course, came Superstar and Godspell, plus a dozen commercialized imitations. The imprint of this Christian revival on the black scene is quite a bit more complex and will be discussed in a future article. It is interesting to note, however, that a top hit on the black charts today is Exodus by the Originals, and quite a few major black hits of the recent past (such as Ain't No Sunshine) have a strong Jewish melodic influence.

The challenge to Jewish creative musicians in the North American milieu is therefore to rediscover our very own rich musical roots and then to utilize them as a springboard from which to explore new horizons in the future.

Herman Yablokoff

Yablokoff returns

By LEWIS LEVENDEL
CJN Assistant Editor

Herman Yablokoff, one of the pioneering giants of the Yiddish theatre, returns to Toronto next month in a new play.

There will be three performances on June 3 and 4 at St. Lawrence Centre of the musical My Son The Doctor which Yablokoff authored, produced and directed. It satirizes a phenommenon in North American Jewish sociology-Nisht Gehzogrt' (there is nothing to worry about).

A young - looking 66, Yablokoff told The CJN he has made more than 50 appearances in Toronto since the 1920's. He recalls performing at the old Standard Theatre at Spadina and Dundas, the Victoria on Queen St., and Royal Alex and Massey Hall.

Prior to the recent revival of interest in Yiddish theatre, Yablokoff had worked for a number of years on his two volume Around the World with Yiddish Theatre, which includes three chapters on Toronto. The work is now being translated into English and Hebrew.

The actor said he has been touring with his play which he authored three years ago in the U.S., Canada and South America. "There has been a terrific response from young people," he said. "There is such an interest that Hebrew Actors Union - of which I am president - is studying plans to establish an acting school for young people now learning the language," he said.

Among the cast of Yablokoff's musical are Bella Mysell, Marek Warshafsky, David Carey and Diane Cypkin. Musical director is Renee Solomon.

Performances are Saturday night June 3 at 8:45 and Sunday June 4 at 2:30 and 8:30. Tickets are priced at $4, $5 and $6.

Joy for the passionate disciples of genuine, artistic Yiddish word

By AMNON AJZENSZTADT

Recently, well over 1,000 Jews gave a vote of confidence and moral and material support, to the new Jewish theatre in Montreal under the able and competent leadership of a gifted, multi-talented man, Chaim Avron.

Chaim Avron's only questionable negative side (as far as I can see) might be that he is not a very commercial, hard-boiled, materialistic theatre entrepreneur. I say "maybe" because neither did I have a chance to interview him, nor did anyone in the know tell me about this amazing man, who has to his credit: the book, lyrics, new original music, direction and the entire production.

The other very impressive figure is the guest star, leading tenor of the Israeli Opera, Ino Topper, I have seen and heard Ino Topper on three continents: in the Warsaw Jewish Theatre about 10 years ago, with Ida Kaminska, on the stage of Tel Aviv's Sholem Aleichem House, last year; and now in the St. Lawrence Centre of the Performing Arts in our own Toronto.

All the performers displayed zealous and harmonious teamwork, creating a wonderful two-hour show of fun, drama, and joy for the ardent, passionate disciples (followers) of the genuine, artistic Yiddish word.

As you can probably sense, I am also joining in the chorus of the enchanted viewers who came to see the Yiddish play Shulamith and were pleasantly surprised with quite a spectacle of entertainment, music, dance and holiday atmosphere; all in a pure, literary "mama loshen".

So what is the moral of the story which we, the so-called fighters for cultural Jewish continuity, are supposed to learn from that marvellously inspirational affair of the Shulamith presentation?

Of course, one of the lessons will naturally be the old-new truism that "Where there is a will, there is a way". As Chaim Avron, so elequently said "Nobody has yet attended the funeral of the Yiddish language, and no one has yet said Kaddish for its demise. . . ."

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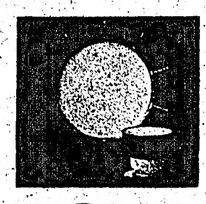

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